In Verses 3 to 13, the Rishi declares in substantially the same manner the mutual dependence of fire, air, sun, space, moon, lightning, thunder, ether, law (dharma), the true (Satyam), mankind and all living beings and their fundamental unity with one another and with the Supreme Self.

" (14) This Self is the honey of all beings and all beings are the honey of this Self. Likewise, this bright immortal person is the Self, and that bright, immortal person, the Self (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

tc (15) And verily this Self is the lord of all beings, the king of all beings. And as all spokes are contained in the axle and in the felly of a wheel, all beings and all those selfs (of the earth, water, etc.) are contained in that Self."

Chapter III.

The third chapter which consists of nine Brahmanas is a long report of the proceedings of an assembly of learned men and women which met on the occasion of a sacrifice offered by the royal sage Janaka, king of Videha. In the course of discussions, Brahmafiishi Yajnavalkya answers various questions put' to him by several interlocutors. His answers

are embodied in the nine Brahmanas of this chapter of which
the most prominent are quoted below. The gist of them is
that the whole universe is rooted and grounded in one Supreme
Reality.

First Brahmana.

" (1) Janaka Vaideha (King of the Videhas) sacrificed
with a sacrifice at which many presents were offered to the
priests of (the Asvamedha). Brahmanas of the Kurus and
the Panchalas had come thither, and Janaka Vaideha wished
to know, which of those Brahmanas was the best read. So he
enclosed a thousand cows and ten padas (of gold) were fastened
to each pair of horns.

<c (2) And Janaka spoke to them: "Ye, Venerable
Brahmanas, he who among you is the wisest, let him drive